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PERSIAN GRAMMAR.

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A
NEW GRAMMAR

OF
THE PERSIAN TONGUE

FOR THE USE OF THE HIGHER CLASSES
IN SCHOOLS AND COLLEGES,

BY

SORABSHAW BYRAMJI DOCTOR,
PERSIAN TEACHER, SURAT HIGH SCHOOL.

Part I. Accidence.

نگاهت بدینند اگر بر خطا تو آذرا بپوشان ز لطف و عطا
تو بر من مگیر آهوائی نینبرد که خالی نباشد بشر از خطا

Registered According to Act XXV. of 1867.

Surat:

PRINTED AT THE
IRISH PRESBYTERIAN MISSION PRESS

BY W. RAYMOND.

1875

(Price One Rupee.)

PREFACE.



To supply the long felt want of a cheap Grammar of the Persian Tongue, I undertook to prepare the following pages which may be used by students both of our High Schools and Colleges with advantage. The book does not pretend to compete with the learned works on the subject it treats of. I have taken particular care to arrange the whole matter of the book in a way which best suits the present improved method of teaching the classical languages. In the preparation of this little book, I have often consulted both European and Native Authors on the subject.

Instead of troubling the reader with a long dissertation on the beauties and importance of Persian, I humbly beg to place this little volume before him to speak for itself.

The manuscript of this book was shown to Mr. E. Rehatsek, M. C. E., Honorary Member of the Bombay Branch of the Asiatic Society, who is also a Fellow of the Bombay University and an Examiner in Persian, and it met with his approbation.

S. B. DOCTOR.

Surat, 10th May 1875.

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ERRATA.

<i>Page.</i>	<i>Line.</i>	
4	18	Read مختلفي for مختلفي
5	14	Add 'it is' after 'word.'
9	12	Read 'abbreviated' for 'abreviated,'
14	20	Read 'ending' for 'ends.'
17	10	Add 'which has' after خ .
20	9	Add 'it' before 'suffers.'
23	9	Add 'which' before 'should'
48	3	Read 'occasions' for 'occassions.'
79	12	Read كشيختن for كشيختن .
84	24	Read طبيب for طبيب .

A
NEW GRAMMAR
OF
THE PERSIAN TONGUE.

1. The learner is supposed to be acquainted with the common terms of Grammar, and to know that the Persians write their characters from the right hand to the left.

2. Persian is composed of Zend, Pehelvi, Dari, and Turki.

3. The introduction of the Arabic element which forms a large portion of modern Persian may be dated from the conquest of Persia by the Arabs in the latter part of the Seventh Century after Christ.

4. Comparing Persian with Arabic, we find the chief difference to be that ideas, which in the latter were expressed by inflexion, that is, by a change of form, are in the former expressed by the aid of prepositions

or other auxiliary words—as Arabic ^{فعل} *he did*.

5. Works on Grammar are generally divided into صرف (sarf) *Accidence* & نحو (nahv) *Syntax*. صرف treats of words, their classification and inflections and نحو of sentences. اشتقاق (ishtekák) *Etymology*, قرائت (karáat) *Orthoëpy*, and املا (imlá) *Orthography* all appear under the head of صرف

صرف ACCIDENCE.

6. The Persian Alphabet consists of 32 letters, differently shaped, according to their position at the beginning, middle, or end of words; the names, the order and figure of which may be seen in the following Table.

الفبای بی The Alphabet.

Forms of Letter				Name (as pronounced.)
Finals.	Medials	Initials.	Detached form.	
Connected	Con- nected	Connected		
ا	ا	ا	ا	alif
ب	ب	ب	ب	be
پ	پ	پ	پ	pe
ت	ت	ت	ت	te
ث	ث	ث	ث	se
ج	ج	ج	ج	jim

Forms of Letters.				Name (as pronounced.)
Finals.	Medials.	Initials.	Detached form.	
Connected	Con- nected	Connected		
ا	ا	ا	ا	che
ه	ه	ه	ه	he
خ	خ	خ	خ	khe
د	د	د	د	dāl
ز	ز	ز	ز	zāl
ر	ر	ر	ر	re
ز	ز	ز	ز	ze
ح	ح	ح	ح	zhe
س	س	س	س	sīn
ش	ش	ش	ش	shīn
ص	ص	ص	ص	swād
ض	ض	ض	ض	zwād
ط	ط	ط	ط	toe
ظ	ظ	ظ	ظ	zoe
ع	ع	ع	ع	āin
غ	غ	غ	غ	ghaīn
ف	ف	ف	ف	fe
ک	ک	ک	ک	kāf
گ	گ	گ	گ	kāf
ل	ل	ل	ل	gāf
م	م	م	م	lām
ن	ن	ن	ن	mīm
و	و	و	و	nūn
ی	ی	ی	ی	wāw
ی	ی	ی	ی	he
ی	ی	ی	ی	ye
ا	ا	ا	ا	lām-alif

7. Every letter should be connected with that which follows it, except the following seven; و ز ر د ا and

8. Dotted letters are called معجمه *mojamah* or منقوطة *mankūtah*: undotted letters محمله *mohmalah* or غير منقوطة *gheri mankūtah*: letters dotted above are called فوقاني *fokānī*: dotted below تحتاني *tahtānī*. Letters used in Arabic are called تازی *tāzī*. Those that are used in Persian called عجمی *ajamī*. One dotted letters are called موحدة *mohadah*, two dotted مثناة *musannāt*, and three dotted مثلثة *musallasah*. The letter ح is called حاي حطي *hutti* to distinguish it from ه which is called هاي هوز *harwaz*; ح is also called حاي محمله 'the undotted' ح to distinguish it from خ which is called حاي معجمه or 'dotted' ح; the final ه being silent is called the هاي مختلفي *mukhtafī* 'the concealed' or 'obscure' ه and هاي مكتوبي *maktūbī* 'the written' ه; the ه which is pronounced in هاء and شاه .

9. Letters are divided into حروف علت *harufi-illat* vowels, and حروف صحيح *harufi-sahhīh* Consonants.

VOWEL LETTERS AND VOWEL SOUNDS.

10. There are three long vowel letters in Persian viz. و and ی; but they have no determined sound of their own, and their pronunciation therefore depends on the short vowels by which they are rendered vocal.

11. The short vowels are expressed by small * marks two of which are placed above the letter and one below it. They are called (- ') † *zabar* or *fathah*, (ˆ) *pesh* or *zamma* and (˘) *zer* or *kasra*, and represent the short *a*, *u* and *i* respectively.

12. When ا is marked by the short *a* or *zabar*, in the beginning of a word pronounced short, as اسباب (asbāb); when marked by the short *i* or *zer*, it assumes the same sound, as اسم (ism); and when marked by the *u* or *pesh*, it also assumes that sound as, امید (umīd). But in the middle or end of a word, it always retains its long sound, as بار (bār), کریم (karīmá).

13. و can be rendered expressive only by its

* These signs are always omitted in writing. It is this circumstance which renders the reading of Persian so peculiarly difficult.

† *Zabar*, *zer* and *pesh* are called حرکات *harakkāt*.

own short vowel, and has distinct sounds; the one like *ō* in *bore* as روز *roz* 'day' and the other like *ū* in *rule* as دور (dūr) 'distance.'

14. ی is also rendered expressive only by its own short vowel, and has two distinct sounds, the one like *e* in *there* as, میل *mail* (desire), and the other like *ī* in *seen* as, تیر (tīr.)

15. معروف and مجهول *known or unknown*. These Arabic terms are applied to the letters و and ی. In Arabic the simple vowel sounds of these two letters are *ū* and *ī*, the sounds *ō* and *e* are unknown in that language; so *ā* and *ī* are said to be *maārūf* but *o* and *e* are *majhūl*. In some Persian words the letter و, coming after the letter خ, is slurred or passed over in pronunciation such a و is called واو معدوله - *mādūla*; as, خواستن *khāstan*.

16. When vowel marks are doubled, they take the sound of *an*, *un*, and *in*. This is called تنوين (tanwīn) or nunnation; as بان *ban*, ب" *bun*, ب, *bin*. The other orthographical marks are ~ *maddah*, ° *hamzā*, ° *tashdīd*, " ° *sakun** or *jazm* and ∞ *waslā*.

* موقوف *mokūf* comes with a سكون letter after it.

(a) ^{مُدَّة} above an ^آ gives it a broad and long sound. It is considered to supply the place of an alif which was originally written in some words, as ^{آب} now written ^{آب} and is always pronounced long. (b) ^{هَمْز} is placed over, and ^ي and points out that the syllable in which they occur is to be considered as distinct from the syllable which precedes it; as, ^{دَاوُد} *dāūd*, ^{مَامِي} *māi*. (c) ^{تَشْدِيد} shows that the consonant over which it is placed must be doubled; as, ^{قَصَّة} *kissah*. (d) ^{جَازِم} is placed over a consonant, to show that it is what the Grammarians call ^{سَاكِن} *sākin*, (meaning that which is not followed by a vowel sound). In other words *jazm* (which means amputation) cuts away the vowel sound, and the consonant combines with the one following it; thus ^{مَرَد}. Final consonants being always *sākin* do not require *jazm*. ^{سُكُون} is called ^{جَزْم} (e). ^{وَصْلَة} joins two substantives together or sometimes a preposition and a substantive causing the *alif* of the definite article to be redundant; as ^{اَمِيرُ الْمُؤْمِنِينَ} *amīrul-momīnīn* ^{فِي الْحَالِ} *filhāl*. A letter over which ^{سُكُون}

comes is called ساکن or زده; *zadeh*. A letter over which *tashdid* is placed, is called مشدد *mushaddad*.

حروف صحیح CONSONANTS.

17. The thirty-two letters of the Persian Alphabet are divided into three classes *viz.*—
 (1) مسروري (*masrūrī*) *content, pleased*, perhaps with their binary lot; (2) ملفوظي (*malfūzī*) *verbal, or trilateral words*; (3) مکتوبي (*maktūbī*) *orthodox, classical*. The first includes fifteen, each of which may be expressed by two of their letters, *viz.* را, خا, حا, چا, تا, یا, با, agreeably to the Persian mode of enunciation ا is changed into ي; thus بي, بي, &c; the second, fourteen, each of which cannot be expressed in Persian without the assistance of three letters, *viz.*—عين, ضاد, صاد, شين, سين, دال, دال, جيم, النى, گاف, کاف, قاف, غين, and لام; and the third, three, whose initials and finals are the same, *viz.*—واو, نون, ميم.

18. The following eight letters are borrowed from Arabic and are never met with in

any word purely Persian *ث, ح, ص, ط, ض, ظ, ق and ع.

19. The four letters پ, چ, ژ, and گ, are peculiar to Persian and are never used in Arabic.

20. و is silent before ا or ي; as in خواب *khāb* خوشتن *khishtan* &c. When ن precedes ب, it has the sound of م; as in انبار *ambar*.

LETTERS : CLASSIFICATION.

۱

21. (1) الف ممدودة *mamdūdah* (extended) as آمدن (2) الف مقصورة *maksūrah* (abbreviated) as افتادن, افراختن (3) الف وصلی *waslī* (connected) comes at the beginning of a word which is liable to be cut off; as ابر, ابا, ابي which were in their origin بر, با, بي. (4) الف رابط *rabit* comes in the middle of two nouns, having the same meaning, and denotes continuity proximity or conjunction; as, شب بشب e.i. لبالب, دما دم, شباشب &c. (5) الف دعا و تمنا *duā wa tamannā* (benidiction and request) as باد from بودن; كنازیدن from كناد.

**Firdusee*, throughout his *Shānāmeh*, has very rarely introduced words in which any of these eight letters occur.

(6) *ataf* الف عطف, it comes between two different nouns and verbs and produces the meaning of و (and); as *شماروز تکاو* i. e. *شماروز و تکاو*.
 (7) *nida* الف ندا, it is used at the end of a word to express the vocative; as, *دلانا oh heart!* *جانا oh dear!*
 (8) *tahsinikalam* الف تحسین کلام (approbation); as *گفتا و رفتا* i. e. *گفت و رفت*.
 (9) *maḍṣūt* الف مدصوت, it is used at the end of a word to express grief or sorrow; as *دریغا Alas!*
 (10) *fā'ilīyat* الف فاعلیت, it is used in forming the active participle or noun of action, thus: *گوینده = گویند*, *جوینده = جویند*.
 (11) *masdar* الف مصدر, it is also used in the formation of a class of nouns, in the same manner as, *ی* after infinitive *زرف بودن = زرفا*, *فراخ بودن = فراخا*.
 (12) *mubālagha* الف مبالغه, it may be used to denote different degrees and intensities to which disapprobation, praise, or grief are carried in an exclamatory clause; as *بدانا how bad!* *خوشانا how good!*

ب

22. *zayad* بای زاید (1) (redundant, superfluous) It comes at the beginning of مضارع, ماضی

بای ظرفیت (2) . بگیرد, بگیرد, گرفت as ; امر and
zarfiat, it expresses در (in); as بخانه او رفتیم
ohviat بای علویت (3) . درخانه او رفتیم =
 (4) بروی = بروی آنکه کردم as, (upon) بر
musāhibat بای مصاحبت (companionship, socie-
 ty) بای قسمیه (5) . بافلان رفتیم i. e. بافلان رفتیم
kaṣmīah (oath); as, بخدای کریم i.e. بخدای کریم
 (6) برای (for) *illat* بای علت as,
 بای تشبیه (7) برای دیدار او رفتیم e.i. بدیدار او رفتیم
tashbīh (simile, comparison) expresses the
 meaning of مانند as ; مانند
 آتش سنان i. e. پیچیدن افعی بکمندت ماند -
 (near) نزدیک meaning بای قریب (8) . مانند دیوبند
istiānāt بای استعانت (9) . بدرخت کل رسیدیم as,
maful بای مفعول (10) بقلم نوشتیم as, (assistance)
 expresses را, sign of the accusative case ; as
 comes بای رابط (11) . فلان بفلان گنج بخشید
 between two nouns ; دست بدست
iltisāk, it is joined either (12)
 to a verb or a noun, and expresses از ; as,
 بای اذنهاییه (13) . بسبب درد سر حاضر نه شدم
intihāyah is used for annunciation, and also
 for caution, and expresses تا ; as
 از مشرق تا مغرب i.e.

ت

23. (1) *khitābi-izāfat* تاي خطاب اضافت expresses تو; as پدرت *thy father*. (2) تاي مفعول Sometimes it is used for the noun governed; as آنت and اينت *this* or *that*. Sometimes it has the same signification, as the reciprocal pronoun خود; as, از بارگهت مرانم اي شاه *i.e.* از بارگاه خود

ج

24. (1) For استفهام *istifhām* (interrogation) as چه نوشت (2) استفهام نفی *istifhāmi-nafī* as (3) کاوس هيچ نمیداند *i.e.* کاوس چه مي داند *masāwāt* (equality, evenness) as, (4) چه بر تخت مردن چه بر روي خاک produces the meaning of تحقير *tahkīr* (despising, scorn) as (5) نا قابل است *i.e.* اين کس چه قابل است *tazīm* (honour, respect) as آنمرد چه دانا است *i.e.* خيلي دانا است (6) مبالغه *mubālagha* (exaggeration) as, هر مزد چه خوش مي نويسد *i.e.* بسيار خوش مي نويسد.

ش

25. (1) ضمير اضافت *zamīri-izāfat*, it is used to express the third person singular of the

past participle; as *دش* *struck him*; sometimes it is the sign of the noun governed; as *چشمش* *his eye*. (2) *مفعول* expresses *را*; as *شاه خلعتش داد*. (8) *مصدري* (verbal noun or noun of action) In this case it is quiescent, and requires the vowel *kasra* under the preceding letter; as *پرسش* *asking*; *سوزش* *burning*.

ث

26. It is sometimes prefixed to a word, but more commonly it occurs disjoined; in which latter case it has the *maktubi* annexed to it; thus *که*, and being pronounced with *kasr*, it may be used in the following senses. (1) *کاف تفسیر* *tafsir* (explanation) expresses *who, which*; as, *ای که بر دی دلم کجا رفتی*, *i. e. ای آنکه*. (2) *کاف علت* *illat* expresses *cause*; as, *بر درت آمدم که لطف کنی*, *i. e. بر درت*. (3) *کاف استفهام* *istifhām* (the interrogative pronoun) *who? what? which?* as; *کدام بود = دوش در بزم تو آورده که بود*. (4) *کاف استفهام نفی* *istifhāminafi* (negative interrogative) as, *ای پدر کوتاه خردمند به که نادان بلند*, *ای نادان بلند بهتر نیست کوتاه خردمند بهتر است*, *i. e. نادان بلند*. (5) *کاف مبالغه* *muḥālaḡha* expresses *but*; as,

نه هر جاي مركب توان تاخستن
 بلکه *i. e.* که جاها سیر باید انداختن
mufājāt (Instantly) کاف مفاجات (6) . بسیار جا
 . فاجاء و یکایک *i. e.* بودیم بیخبر که سپاه عدورسید *as,*
ataf (conjunction) کاف عطف (7) It expresses
 ای بسا اسپ که تیزرو بماند *and; as,*
 و خرننگ *i. e.* که خرننگ جان بمنزل برد
tardīd (opposition or comparison) کاف تردید (8)
i. e. زید آمد که عمر *or; as,* یا
tashbi (similitude) کاف تشبیه (9) . یا عمر
 expresses *as, like, as;*

چنان می خورد زنگی خام را
 چنانکه *i. e.* که زنگی خورد مغز بادام را
 When ک comes at the end of
 substantives, it may be used in the following
 senses; (1) *tasghīr* کاف تصغیر (a diminutive
 noun) expresses diminution and contempt;
tarkhīm (apocope) کاف ترخیم (2) . دخترک *as,*
zāyad, it comes at the *as,* پسرک (3) *as,*
 the end of a noun ends in و *as,* زلوک *as,* زلوک.

م

27 *mutakallīm* (the first person) میم متکلم
 affixed to verbs, it is a pronoun indicating
 the speaker to be an agent; *as,* آمدم "I came."

2. *maḥḥūl* ميم مفعول, signifying the same pronoun in the oblique case, or as the object of a verb; as, زرم داد "he gave me gold." 3. *muzāf-ilaihi* ميم مضاف اليه having the meaning of 'I am' affixed to nouns substantive and adjective; as, طفل نادانم "I am an ignorant child." In all these cases, if the م come after a هاي مختلفي or the pronoun تو; a hamza-e-maftuh is introduced to prevent the juxtaposition of two quiescent letters; as, رفته ام "I am gone;" but, if it be a هاي ملفوظي *malḥūzī* or * that is pronounced, it has the same vowel sound as any other letter would have in the same situation; as, روز سياهم "my black or unlucky day." The second use of م, as distinguished by oriental Grammarians, may be considered as hardly different from the former. (1) It stands for خود when that word itself represents the pronoun of the first person singular; as, براسم سوارم "I am mounted on my horse." 2. *tādād* ميم تعداد (number) Being affixed to the cardinal numbers, it forms the ordinals, as, دوم "second." 3. Redundant; as, بخانه خودم ميروم "I am

going to my own house.” 4. Prohibitive, prefixed to the imperative of a verb; as, *مده* “Give not,” 5. Deprecative, prefixed instead of the prohibitive *ن* to the third person of the imperative, when it has been converted into the precative form by the insertion of *ا*; as, *مرساد* “God grant that he may not arrive.”

ن

28. (1) *نون غنة* *ghunna* (nasal) when it is quiescent in the middle or end of a word, and follows a *maddā* or simple long vowel, it has a very slight nasal sound; as in *زبون* *zabūn* “bad” *زمان* *zamān* “time;” *زمین* *zamīn* the earth. (2) *نفي* *nafī* (negative) An adverb of negation, either prefixed to another word or used separately; but, when the latter is the case, *hāi mukhtafī*, is subjoined to it; as, *نه گفتیم*. (3) *نون تأكيد* *tākīd* In Arabic it may be annexed to the aorist of a verb to denote certainty or asservation; as, *ترا چندبار* *tanwīn* (nunnation) *منع نکردم* . *طوعاً*, *كرها*, as,

- 29. (1) *marúf* * (known) *vide* 13,15. (2) *majhul* † (unknown) *vide* 13,15. (3) *sākin* ساكن (quiescent) when this, follows a letter having the vowel *fatha*, the diphthong *au* is formed, and the , is then called *sakini-mākabali-maftuh*; *as*, غوغا. (4) *ataf* عطف It may be a conjunction in the sense of *and*; *as*, اسف وشترا خریدم. (5) *madala* معدوله after خ the vowel *fatha*, a , is often inserted, which is not sounded, but yet gives to the preceding short vowel a mixture of *zamma*. From its being passed over in pronunciation, this is called *wa madala*; *as*, چو , تو; and from its bestowing a savour, as it were of *zamma*, it has the name of *ishmāmi zamma* واو اشمام ضمه *as*, خواجه.

* *marúf* from its occurring in Arabic and exhibiting the full sound of *Zamma*.

† *majhul* because it does not occur in the Arabic language, or because the sound of *Zamma* is here obscured by an admixture of that of *Fatha*; it is also called *ajamī* واو عجمی.

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30. (1) های ملفوظی *malfūzī* (perceptible) as, پادشاه (2) های مکدوبی *maktūbī* (imperceptible) It is of four kinds: (a) های لیاقت *liyākat* (merit) annexed to the plural of nouns, to express resemblance or the adverbial sense conveyed by the English termination *ly*; as, دوستانه *friendly*; مردانه *manly*. (b) های زاید *zāyad* as, مایه (c) های ملفوظی or passive, when it is affixed to the third person singular of the preterite; as, گفته (d) های فاعلی or active, when it is added to the third person plural of the aorist; as, گوینده .

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31. (1) یای معروف *vide. 14, 15.* (2) یای مجهول *vide. 14, 15.* The یای معروف may be (1) یای نسبى *nisbatī* to express relation or connection as, هندی "belonging to India." (2) یای خطابى *khitābī* (Titular) the affixed pronoun of the second person singular; as, گفتی 'thou spokest.' یای مصدرى (3) یای عالمى 'thou art wise' *masdarī* to form the verbal or abstract noun; as, بدی "the act of bestowing gold" زربخشی Badness. (4) یای لیاقت -To denote fitness; as,

متكلم يا القابي (5) 'deserving death.' کشتنی *mutakallim* or *ilkābī* To denote the pronoun of the first person singular, as, رومی 'my soul'; (6) فاعل - affixed to nouns, to signify an actor or agent; جنگی 'a warrior.' (7) مفعولی Also affixed to nouns to point out the object of some action; as لعننی 'cursed.' (8) مشابهه *mushābī* To denote similitude or assumption of a character; as, زاع بغر تو همای کند, "the crow through thy glory equals the Humá." The مجهول may be (1) تنکیر یا وحدت *tankīr* or *wahdat* To signify unity, or to show that the prefixed noun is used in an indefinite sense; as, مردی 'A man' or 'one man.' (2) صفت *sifat* Affixed to nouns, to supply the place of the demonstrative pronoun *that*; and it has necessarily in the same sentence the relative که, either closely attached or at some distance; as, دمیکه *that instant*. (3) استمراری *istimrārī* Affixed to the preterites of verbs, to convey the idea of perpetuity, or continued action. (4) زاید *zāid* Redundant after a quiescent ا; as, بکشی for بکشا .

The *Permutations* of the letters.

32. At the middle or end of a word ب

is sometimes changed to پ, ف, or م ; as, تب for تب fever ; زبان for زبان language ; غزم for غزب a grape-stone.

33. The letter ف is substituted for پ, as, فارسي for پارسي "Persian Language" In different parts of a word, ت may be substituted for د ; as, زرتشت for زردشت Zoroaster ; and it is also found used for چ as, تارات for تاراج plunder. In some instances, too, suffers apocope ; as, دشنام for دشنام (bad name) abuse ; دشمن for دشمن (bad heart) enemy.

34. The permutations of the letter چ are the following. (1) into ژ as, گار for چا a pine tree ; (2) into ز as, پزشک for چشک a physician ; (3) into ص as, صين for چين China.

35. چ is sometimes substituted for د ; as, ده آگ for ده آگ (ten vices) the proper name of that prince being دیرسپ or the lord of 10,000 horses.

36. The permutations of خ are (1) into ه as, خاک for خاک an egg. (2) into گ as, صديغ for مستقيم A spear, straight ; (3) into ح as, حسک for خسک name of a plant.

37. The letter د may be changed to ت,

as, بدتر for بدتر *worse*; or when the next preceding letter is ا, و, or ي; or is moveable by a short vowel, it may be converted into د; as, استاد for استاد *a master*, گنبد for گنبد *a dome*.

38. ر is interchangeable with ل and د, as, بدسل for برسل *he will send*, دجره for دجره 'the river Tigris.' ز is changed into ج; as روح for روز; (2) into س, as, ایاز for ایاز *a person's name*; (3) into غ, as, گریز for گریز *flight*.

39. ژ is sometimes changed into چ, as, پژمرده for پژمرده *faded*.

40. س is changed into ص, as, اسفهان for اسفهان; into چ, as, خروس for خروس *a cock*; into ش, as, فرشته for فرشته 'angel'; into ه, as, آماش for آماش *swelling*. For ش is sometimes substituted چ, as, پاشان for پاشان *sprinkling*; sometimes س, as, سارک for سارک *starling*; sometimes in the end of a word, چ, as, کاج for کاش *would to god!* And, it may be substituted for ش; as, کشتی for کشتی *wrestling*.

41. غ is sometimes substituted for ز; as, گریز for گریز and for گت as لغام for لغام. In conformity to Arabic Orthography it is changed into ج, as, شلجم for شلجم and into ق, as, آقا for آقا.

42. ف is occasionally interchanged with پ, as, سفید for سفید *white*, فیل for فیل *an elephant*. Sometimes it is changed into و, as, وام for وام *a colour*. It admits of being substituted for ب as زبان for زبان *a tongue*; and sometimes for ث as, حدف for حدث *a tomb*.

43. The permutations of ک are (1) into خ as, شاماخچه or ساماخچه *a woman's bodice*; (2) into غ as, غزگاو for غزگاو *The bull of Tartary*.

44. گ is changed into (1) ج as, لجام for لجام (2) into و as, اورنگ for اورنگ *throne, pomp &c.* (3) into غ as, غاو for گاو *a cow*; غلوله for غلوله *cotton or pellet ball*; (4) into ق (arabistically) as, سرگین for سرگین *cow-dung*; (5) into خ as, فرسنگ for فرسنگ *"a measure of length."*

45. The permutations of ل are (1) into ز as, زرو for زرو *a leech*; بال for بال *hair*; دیوار for دیوار *a wall*; تلوار for تلوار *a sword*.

46. م is sometimes changed into ن; as, بام for بام *a roof*.

47. و is changed into (1) ا as, قال for قال *he spoke*; (2) into ف as, افغان for افغان; (3) into پ as, وام for وام *debt*; (4) into ب as, نبشتن for نبشتن *to write*; (5) into ی as, ایقاد for ایقاد *lighting a fire*.

48. The permutations of the letter *z* are (1) into ج as, *ماج* for *ماه* 'the moon;' *فیروزه* for *فیروزه* 'a turkoise;' (2) into ح as, *حیز* for *هیز* 'an hermaphrodite;' (3) into ق as *فسندق* for *پسته* a "pistachio nut."

SYLLABIFICATION.

49. Whenever double letters occur medially, both must be very distinctly prolated, as, *البتة* *certainly*, should be thus sounded, al-bat-ta, that the hearer may clearly perceive the *t* closing the middle syllable, and commencing the next also.

50. Two congenial consonants, or vowels even, melting either etymologically or by chance in Persian, make one of them the subject of elision; thus *نیم من* (*nim-man*) half a hundred weight, is pronounced (*ni-man*); and *زودتر* (*zud-tar*) become (*batar*) *worse* (*zu-tar*) *quicker*.

51. The causal junction of two short vowels, or a long and a short, thus produces a considerable change also, in many Persian vocables which will best account for *کجا است* (*kujá-ast*) *where is it?* *نه است* (*na ast*) *is not*,

ازما (ma-azmá) *dont try*, altering to کجاست (kujást); میزما (miyazmá) نیست (nist).

DERIVATION.

(A) PERSIAN PREFIXES.

52. نا *nā not*, کم *kam little*, and بی *bi without*, denote privation, as, ناشناس *ignorant* نا امید *hopeless*; کم نصیب *unfortunate*, کم ذهن *forgetful*; بی انصاف *dishonourable*, بی آبرو *unjust*.

N. B. نا *no, not*, a negative prefix for nouns or participles, having the same meaning as the English ones, *in, un, dis, non &c.* or the affix *less*. بی when prefixed to words, it is equivalent to the English, *in, un, im, ir, dis* and *less*.

53. هم *ham* implies society and intimacy, as, هم بستر (sleeping together) "a bed fellow," هم جنس "fellow creature."

54. با *ba* (or بی prefixed to verbs beginning with ا) is the characteristic sign of the first future tense, or of the imperative mood, and is sometimes used in the preterperfect tense; as بیايد the imperative, future and aorist of آمدن *to come*; بهرسم the first person singu-

lar future of پرسیدن to ask; پرس the second person singular of the imperative of the same verb. (a) به *ba* is the preposition placed before nouns; as زن *to a woman*. (b) This letter به is likewise, but not often, prefixed by way of pleonasm, to some words, in which case it is entirely impossible for any translation to give its precise meaning; برد *he took or bore up*.

55. با *bā with*; as, با گل *with a rose*. ز *ze* (for از *az*) *from, with, by, than*; as, از آن *from that*. کی *ki* (for که) *who, which, what, like*; as, کی گوی *like the ball of my eyes*; کجا *where?* می *mī* or همی *hamī* characteristic signs of the present and preter-imperfect tenses; as, می پرسم or همی پرسم *I ask*; می پرسیدم or همی پرسیدم *I was asking*. ما (or می) *ma* (or می) is the negative particle prefixed to the imperative mood; as, مه پرس *do not ask*; مه پاش *do not sprinkle*; مه یاب *do not find*. نه (or نی) *na* or نه *ni* before verbs beginning with ا or ی, is the general negative particle prefixed to all other tenses; as, نمی دانم *I do not know*; نمی انباشم *I may not speak idly*.

(b) PERSIAN TERMINATIONS

56. *gar*, گار *kār*, کار *gār*, بانی *bān* or *wān*, and *an* ان denote the doer of an action; as, *shoemaker*, کفشگر *evil-doer*, بدکار *servant*, باغبان *gardener*, خندان *laughing*.

57. *sār*, سار *gin*, گین *mand*, ناک *nāk* وار *wār*, ور *war*, imply possession or plenty of the property expressed by the root; as, دان *learned*; شرمسار *bashful*, غمگین *sorrowful*, دولتمند *wealthy*, زهرناک *poisonous*, امیدوار *hopeful*, جانور *having life*.

58. The noun denoting the agent of a verb is formed by adding the termination نده *nde* to the imperative; as, سازنده *'a composer.'*

59. Verbal nouns are formed by changing the final syllable ان *an* of the infinitive into ار *ar*; as, دیدن *'to see'*, دیدار *'seeing'*, *'a sight.'* ار *ar* gives the word the sense of agent, as, خریدار *'a purchaser.'* The Infinitive itself is frequently used as a general Verbal noun; as, آمدن رستم *"the coming of Rustam."* In few cases the final ن *n* of the infinitive is rejected; as, آمد و شد *'coming and going.'* Another usual class of Verbal Nouns, denoting fitness, is formed from the Infinitive

by adding *نی*; as *کردنی* 'duty,' 'that which is fit or necessary to be done.'

60. In modern Persian, the terminations *چی* and *جی* are sometimes met with; as, *بندوچه‌چی* "a musketeer."

61. *ین* chiefly denotes a material of which a thing is formed, as *زرین* golden, *پشمین* woolen.

62. The terminations *آه* *ane* and sometimes *وار* *wār* added to nouns, form adjectives, denoting general or natural resemblance, showing analogy; as, *شاهوار* *mānful*, princely or fit for a prince.

63. *دیس* *des*, *سار* *sār*, *سا* *sā*, *آسا* *asā*, and *وَش* *wash* denote agreement with or suitability to the notion of the root; as, *خوردیس* "like the Sun," *خاکسار* "like dust," *سحرسا* *magical*, *جنت آسا* *like paradise*, *غنچه‌بوش* *like a rose bud*.

64. *ستان* *istān*, or *ستان* *stān*, *دان* *dān*, *زار* *zār*, *گاه* *gāh*, *جاء* *jāh*, *شن* *shān*, and *لخ* *lākh*, denote place; as, *نگارستان*† *a gallery of pictures*, *شکرستان** *a chest of sugar*, *گلزار* or *گلشن* *a bed of roses*,

† It is a very entertaining miscellany in prose & verse.

* This is a miscellaneous work in Arabic on the history of Egypt.

خواب گاه *a place of worship*, خواب جا *or* خواب گاه *the place of sleep, a bed-room*, سنگلخ *"a place abounding with stones."* A few are formed by adding بار *and* سار; *as*, رود بار, 'the channel of a stream'; کوهسار, 'a hilly country.'

65. گناه *gūnah*, چرده *chardah* فام *fām*, (rarely پام *pām*, and وام *wām*) and گون show colour; *as*, گلگونه *cosmetic*, سیه چرده *of black colour*, گلغام *rose coloured*, سبزوام *of green colour*, گوناگون *of various colours*.

66. اک *ak*, یچه *icheh* *or* چه *chi*, زه *zeh*, & و (mārūf) diminish the notion of the root; *as*, چیزک *little thing*, چره *a small goat*, صندوقچه *a small box*, دانره *a small grain*, پسر و *a little son*. زه is sometimes found to form the diminutive *as*, آتشیزه *a firefly*.

ک is generally used in the case of animate beings; یچه in that of either; زه in that of inanimate only and و occurs but seldom.

67. The reduplication of substantives with an intervening *forms* adjectives and adverbs; *as*, سراسر 'from beginning to end,' لبالب 'up to the brim.'

† ک is a contracted form of کم *little*.

(C) ARABIC PREFIXES.

68. ذو *zū*, صاحب *sāheb*, اهل *ahal*, ارباب *arbāb*, when prefixed to nouns denote possessions; as, * دوجال *majestic*, صاحب جمال *beautiful*, اهل حكمة *wise*, ارباب جاه *persons possessed of dignity*.

69. ما *mā* *which, that which, whatsoever*; as, — ما قبل *what (is) before*, ما صدق *what is true*.

70. لا *a negative or privative particle, no, not, by means of, without, there is not, (like the English negative prefixes in, un, ir, im)*; لا جار *without remedy*, لا جواب *incapable of answering*, لا وارث *heirless*.

71. في (prep.) *in, into, among, of, to, with, for, by, concerning, per*:— as, في الحال *instantly*, في من *per maund*.

72. ال The Arabic article *the*; as, القرآن *the koorān*.

This Arabic Article is never written separately, but generally joined to the noun before which it stands.

* The Indians use a great variety of phrases purely Arabic, some as proper names and titles of chiefs and princes and others as epithets or adjuncts to substantives such are the names of الدولة شجاع *the force*, نجم الدولة *the star*. Such is also the title which they gave Lord Clive, زبدة الملك *the flower of the kingdom*.

73 *إلى* *ilā* (prep.) This indicates the term of an action, *to, until; as, إلى الآن ilā-l-ān, 'till this time.'*

74 *أعلى* *alā*, *On, above, to, near, according to; as, عليه alaihi 'on him; ألا-صباح alā-s-sabāh 'in the morning'.*

THE PARTS OF SPEECH.

75. The Persian language, like the Arabic, has three Parts of Speech, *أفعال (afāal)* verbs, *أسماء (ismā)* nouns, and *حروف (harūf)* particles.

76. A noun is either *اسم (ism)* a substantive, *صفة (sifat)* an adjective, or *حرف تميز (harf-i-tamīz)* an adverb.

77. Particles are either *حروف عطف (harūf-i-ataf)* conjunctions, *حروف جر (harūf-i-jarr)* prepositions or *اصوات (aswāt)* interjections.

78. The Primary Parts of Speech therefore, appear to be six, viz, (1) *أسماء substantives*, (2) *صفات adjectives*, (3) *حروف تميز adverbs*, (4) *أفعال verbs*, (5) *حروف جر prepositions*, (6) *حروف عطف conjunctions*, *ضمائر (zamāyir)* pronouns (7) being secondary.

در تقسیم اسمها SUBSTANTIVES; Classification.

79. (1) اسم خاص (ism-i-khás) *Proper Names*; as, ابراهیم *Abrahim*, چین *China*, فرات *the Euphrates*.

80. (2) اسم عام (ism-i-ám) *Common Nouns*, as, درخت *a tree*, پسر *a boy*.

81. (3) اسم ذات (ism-i-zât) *Abstract nouns*.

The first two classes deserve no notice as they resemble the English nouns.

82. Abstract nouns are formed in different ways;— (a) From adjectives (simple or compound) are formed abstract substantives by subjoining ی; as, شرمسار *bashful*, شرمساری *bashfulness*; نیک *good*, نیکی *goodness*. (b) The letter ا added to some adjectives makes them abstract nouns; as;—

گرم *warm*, گرما *warmth*; پهنا *broad*, پهنائی *breadth*.

(c) If the adjective ends in * the abstract substantive is made by changing * into ی; as:—

بیگانه *new*. بیگانگی *novelty*.

تازه *fresh*. تازگی *freshness*.

(d) They are sometimes formed from nouns by adding ی to denote the quality expressed by the root; as:—

.. پادشاه Emperor پادشاهی Emperorship
سیاه black سیاهی blackness.

(e) Other abstract nouns are made either (1) by adding ار to the third person of the past tense; as, دیدار *sight*, گفتار *speech*, رفتار *motion*; or (2) by adding ش to the contracted participle, as, آسایش *rest*, ستایش *praise*, آزمایش *temptation*.

در بیان عدد *adad* NUMBER.

83. In modern Persian, as in English, Latin and many other languages, we have two numbers, as they are called: واحد (*vahid*) *Singular* and جمع (*jame*) *Plural*.

84. The Plural of substantives, (animate and inanimate), is formed by adding ان (*án*) and ها (*há*) respectively to the singular, as:—

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
پدر father	پدران fathers.	اسب horse	اسبان horses.
خار thorn	خارها thorns.	روز day.	روزها days.

85. But to this rule there are some exceptions:—(a) The names of animals sometimes form their plurals in ها as well as in ان; as, شتر a camel, شترها or شتران camels. (b) The

names of things sometimes form their plurals in ان, as, لب *a lip*, لبان *lips*. (c) Names of persons or things ending in ا or و form their plurals in يان; as, دانا *a learned man*, pl. دانايان *learned men*; آلو *a plum*, pl. آلويان *plums*. (d) Those that end in * are made plural by changing the last letter into گان; as, بچه *an infant*, بچگان *infants*; فرشته *an angel*, فرشتگان *angels*. (e) If the name of a thing ends in *, the final letter is generally absorbed in the plural before the syllable; as, خانه *a house*, خانها *houses*; پرد *a veil*, پردها *veils*.

86. COUNTER-EXCEPTIONS:—(a) Those that end in * form their plural by adding گان as a separate syllable; as, مرده *corpse*, مردهگان *corpses*. (b) Those that end in * sometimes make their plural in ات or جات as, ميوه *fruit*, ميوجات *fruits*; نوشته *a letter*, نوشتهجات *letters*. (c) The names of things that end in * retain the * in forming the plural; as, گره *a knot*, گرهها *knots*; چاه *a well*, چاهها *wells*.

ON THE PLURAL OF ARABIC WORDS ADOPTED INTO THE LANGUAGE.

87. In Arabic, as in Sanscrit, Zend,

Lithuanian, Anglo-saxon, Gothic, Greek, Hebrew &c. there is a form called the *dual* (from duo two) which is used to indicate that two are spoken of.

88. The dual is formed by adding to the singular *ان* in the nominative case, and *ین* in the other cases. The plural is either *Perfect* or *Imperfect*. The Perfect plural is that which ends in *ون* in the nominative case, and in *ین* in the other cases. The Perfect feminines form their plural by adding *ات*. The imperfect (or broken) plurals are such as are not formed by the addition of *وی* or *ین*, and are so extremely irregular and various, that no rules can greatly assist the memory.

EXAMPLES.

<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
کاتب (writer)	کاتبان	کاتبان
بیت (house)	دیتان	دیرت

Forms of Broken Plurals.

جبل (mountain)	جبال
مسجد (mosque)	مساجد
کتاب (book)	کتاب
خاتم (ring)	خواتم
شریف (noble)	شرفا

89. Arabic has two sorts of plurals, one formed according to the analogy of the Persian nouns and the other after the irregular manner of the Arabians; as:—

		<i>P. Plur.</i>	<i>A. Plur.</i>
عيب	vice	عيوبها	عوايت & عيوب
قلعه	castle	قلعها	قلاع
حاضر	present	حاضران	حاضرين
كتاب	book	كتابها	كتب
بيت	verse	بيتها	اديات
طفل	child	طفلان	اطفال
شاعر	poet	شاعران	شعرا
وقت	time	وقتها	اوقات
نائب	deputy	نوابان	نوب & نواب

90 The following ways, of forming the plurals, are of very common occurrence in Persian. 1st, from the triliteral root a plural may be formed, of frequent occurrence, by means of two *alifs*, thus ²حكم “an order,” plur. احكام “orders;” ملك “property” plur. املاك ‘goods’ or ‘chattels.’ 2nd, from a triliteral root, with or without the additional ³ة, may be formed a broken plural of the measure ⁴فعل, thus جبل ‘a mountain’ plur. جبال ‘mountains;’ رجل ‘a man’ plur. رجال “men.” 3rd, from the

triliteral root another plural of frequent occurrence in Persian, may be formed on the measure ⁹⁹فَعُول; as, مَلِك "a king," plur. مَلُوك 'kings;' عِلْم 'science' plur. عِلُوم sciences. 4th, another broken plural is formed on the measure ¹¹⁹فَعْلَة; thus حَكِيم "a sage" حَكَمَة "sages;" شَاعِر "poet." plur. شُعَرَة "poets."

حَالَت *hālat* CASE.

.91 Persian Nouns undergo no change of termination corresponding to the various Cases of Greek and Latin.

.92. The *Genitive* or *possessive Case* is formed by the juxta-position of two substantives; where the *regimen*, or thing possessed comes always first, having its final letter sounded with the vowel *zer* (*i*) called اِضَافَت *relationship*; as, كِتَابِ مَلِك 'the book of the king.' If the governing word ends in the long vowels ا or و, instead of these letters being followed by the *zer* (or short *i*) the letter ي (*majhul*) with the mark *hamza*, or the *hamza* alone, with the *zer* (expressed or understood) is used; as پَدِشاهِ مرد or پَدِشاهِ مرد 'the foot of the man,' رُوِ پسر or رُوِ پسر 'the

face of the boy.' If the governing word ends with the obscure *ه* or the long vowel *ي* (*i* or *e*) the mark *hamza*, with the vowel *kasra* (expressed or understood) is used; as, خانه مرد, 'the house of the man.' In practice, however, when the *ي* is employed, the *hamza* is generally suppressed; as, روی پسر, پای مرد.

93. Dative Case.—The syllable *را* is added to a noun when it stands in that relation to a verb which corresponds with the Dative Case of the Latin; as, مرد را کتاب دادم, 'I gave the book to the man.' More particularly the Dative is formed, by prefixing to the noun the particle *به* 'to' or 'for:' this holds in particular when, at the same time, the verb governs an Accusative requiring the termination *را*; as, او را به زن داد, 'he gave the ruby to the woman.'

94. Accusative Case:— The Accusative Case in Persian is generally the same as the Nominative, and can only be known as such from its *situation* in the sentence; as, مردی دیدم, 'I saw a man.' In some instances it is necessary to add the termination *را*, to distinguish the Accusative; as, اسب را دیدم, 'I saw the horse.'

95. **Vocative case:**— The Vocative is formed, as in English, by placing some interjection before the Nominative; as, ای مرد, 'Oh man!' In poetry and also in prose compositions denoting prayer and supplication, the Vocative is frequently formed by adding ا to the Nominative; as, بلبلا O nightingale!

96. **Ablative Case:**— The Ablative is formed, as in English, by prefixing the prepositions از 'from' or 'by,' در 'in,' to the Nominative; as, از مرد 'from the man,' در خانه 'in the house.'

97. The Cases of the plural number are formed exactly in the same way, the plural terminations being superadded.

اسب 'a horse'

	<i>Sing.</i>	<i>Plur.</i>
حالت فاعلي <i>fā'ili</i> Nom.	اسب	اسبان
حالت اضافت <i>izāfat</i> Gen.	اسب	اسبان
حالت مفعولي <i>mafuli</i> Dat. Acc.	اسب	اسبان
		اسبانرا
حالت جري <i>jari</i> Abl.	اسب	اسبان
حالت ندا <i>nida</i> Voc.	اي اسب	اي اسبان

خار 'thorn.'

		Sing.	Plur.
حالت فاعلي	Nom.	خار	خارها,
حالت اضافت	Gen.	خار,	خارها,
حالت مفعولي	Dat. Acc.	خارها به - خار را	خارها را به خارها به
حالت جري	Abl.	از خار	از خارها
حالت ندا	Voc.	اي خار	اي خارها

tamizi-jins GENDER. تمیز جنس

98. In the Persian language, the Gender of nouns agrees exactly with that of the same Parts of Speech in English; males being مذکر *muzakkar* masculine, females مؤنث *mounas* feminine, and all other words غیر جمیدو *gheri-jirū* neuter.

99. There are two ways of forming the feminine of substantives: (1) by another word; (2) by adding a word. (1) Many words that denote *males*, have corresponding words to denote *females* of the same kind; مرد *man*, زن *woman*; پسر *son*, دختر *daughter*. (2) The sex is sometimes designated by adding or prefixing the terms نر *nar* male & ماده *mādeh* female; as, شیر نر *a lion*, شیر ماده *a lioness*; so نر گاو *a bull*, ماده گاو *a cow*.

100 Many Arabic nouns form the feminine gender by adding the imperceptible *ة* to the masculine; as, *ملك* *a king*, *ملکه*; *جاسوس* *a spy*, *جاسوسه*; *معشوق* *a lover*, *معشوقه*.

101. But when the Persians adopt an Arabic noun of the feminine gender, they make it neuter, and change the final *ة* into *ت*; as *نعمته* (*namat*) *a benifit* is written *نعمت*; and almost all Persian nouns ending in *ت*, which are very numerous, are borrowed from Arabic.

102. *خان* (*khan*) *prince* and *بیگ* (*beg*) *lord*, form their feminines by adding *م*, as *خانم* *princess*, *بیم* *lady*.

ضمایر *zamāyir* PRONOUNS.

103. There are six sort of Pronouns,—

- (1) اسم ضمیر (*ism-i-zamīr*) *Personal*.
- (2) اسم اشاره (*ism-i-ishāreh*) *Demonstrative*,
- (3) اسم اضافت (*ism-i-izāfat*) *Possessive*,
- (4) اسم موصول (*ism-i-mausūl*) *Relative*,
- (5) اسم استفهام (*ism-i-istifhām*) *Interrogative*,
- (6) اسم تنکیر (*ism-i- tankīr*) *Indefinite*.

104. Personal Pronouns:— The Personal Pronouns are *من* *man* *I*, *تو* *tu* *thou*, *او* *ū* *he, she*

or it; ما we, شما شما you and ایشان ایشان they.

Declension گردان *gardān*.

ضمير متکلم *mutakallim* First person من *I*.

Sing.

Plur.

Nom. من *I*. ما we.

Acc. Dat. مرا or من me. ما or ما us.

Abl. از من from me. از ما from us.

ضمير مخاطب *mukhātib* SECOND PERSON.

تو *thou*.

Nom. تو thou شما you

Acc. Dat. تو, ترا thee شما, شمارا you.

Abl. از تو from thee از شما from you

ضمير غایب *ghā'ib* THIRD PERSON.

Nom. او او ایشان

Acc. Dat. او, او را او, او را ایشانرا

Abl. از او از او ایشانرا

The poets often use ایشان for ایشان; as,—

همی رفتم و گفتم مغر شان

تهی کردم از دیگر نغز شان

† For من me, to me, مرا is preferred; and this occurs also, in ترا thee, to thee for تو را.

* A second or *bona fide* plural is formed by the common affixes آن, یا and ها; so ما we, us; شما you or you; ایشان they, them or ماها &c.

"I went and bruised their helmets; I disfigured their beautiful faces."

(a) After a preposition, او is often changed into *ui*, *u*, *wai*, as:—

چون شاه جهاندار بنمود روی

Firdusi. زمینرا بدوسید و شد پیش اوی

"When the king of the world showed his face, the general kissed the ground, and advanced before him."

(b) Sometimes after the preposition *به* in the letter *و* is inserted; as *بدو* for *او* in *it*; the same may be observed of *بدان* or *به آن* in *that*; *بدین* for *این* in *this*.

105. Demonstratives:— The Demonstrative Pronouns are *این* (in) *this* and *آن* (án) *that*. They are declined as under:—

این this.

Nom.	این	اینها, اینان	ایشان
Acc. Dat.	اینرا	اینهارا, اینانرا	ایشانرا
Abl.	از این	از اینها, از اینان	از ایشان

آن that

Nom.	آن	آنها, آنان
Acc. Dat.	آنرا	انهارا, آنانرا
Abl.	از آن	از آنها, از آنان

(a) *این* is called *اشاره قریب* (isháreh-karīb).

It points to what is near to the speaker ; and آن (isháreh-báid) to what is remote.

(b) When این is prefixed to a substantive so as to form one word, it is frequently changed into لام ; as, امروز *today*, امشب *tonight*, امسال *this year*.

(c) The words آن and ازان prefixed to Personal Pronouns change them into possessives, and are read with a short vowel; as, آن تو or ازان تو *thine*.

(d) The Demonstrative آن has a peculiar possessive use in expression of this nature, and is considered more elegant than the commoner phrase, thus; این کتاب ازان, من است *bears the bell from این کتاب, من است this is my book*.

(e) When این and آن are used as adjectives, they are indeclinable, and applicable to all Genders and Numbers; as, این مرد, 'this man;' این مردان, 'these men;' آن کتاب, 'that book,' آن کتابها, 'those books.'

(f) When used as the representatives of nouns, they form the plural in the same manner as the noun for which they stand ; thus, اینان, 'these' or 'they,' if applicable to persons; and اینها, 'these' or 'they,' when referring to inanimate things; and in like manner آنان, 'those' or 'they.'

Demonstrative pronouns are used for both animate and inanimate, whilst Personals are (for the most part) animates only. The plural forms of Personal Pronouns of the third Person are the same with the plural forms of the Demonstrative Pronoun آن.

106. Possessive Pronouns:—The Possessives are the same with the Personals, and are distinguished by being added to their substantives. (a) The last letter of every Persian word is quiescent or unaccented but in composition when it is either the governing noun, or a noun qualified by an adjective, the last letter is accented with zer; as for instance:—

اسب من	my horse	اسب ما	our horse
اسب تو	thy horse	اسب شما	your horse
اسب او	his horse	اسب ایشان	their horse

(b) The Genitives and Possessives of these Pronouns are also expressed in poetical composition and common conversation, for the sake of brevity, by the pronominal suffixes *ش* and *ت* preceded by *zabar* in the singular and *شان* and *تان*, *مان* preceded by *zer* in the plural; as:—

دلم my heart	دلِ مان our heart
دلت thy heart	دلِ تان your heart
دانش his heart	دلِ شان their heart

(c) Substantives ending in *ه* silent, take an *ا* accented with zabar, and in those that end in *ا* or *و* the letter *ي* is inserted, before the pronominal suffixes.

A substantive that ends in *ه*.

جامه ام my robe	جامه مان our robe
جامه ات thy robe	جامه تان your robe
جامه اش his robe	جامه شان their robe

A substantive that ends in *ا*.

خدایم my God	خدای مان our God
خدایت thy God	خدای تان your God
خدایش his God	خدای شان their God

A substantive that ends in *و*.

مویم my hair	موی مان our hair
مویت thy hair	موی تان your hair
مویش his hair	موی شان their hair

107. Relatives and Interrogatives:—The Relative pronouns are *که* *ke* *who*, and *چه* *che* *which*.

که usually relates to persons and *چه* to things.

(a) In the Dat. & Acc. Cases of these pro-

nouns the final *z* is, for the most part, absorbed before the syllable *را*, as; *که* *who*, acc. *کرا* *whom*; *چه* *which*, acc. *چرا* *which*. (b) They are also used interrogatively as; *چه* *مرد* 'what man?' *آں اسپ که باشد* 'whose horse may that be?' (c) The last letter *z* (silent) of the above-mentioned pronouns, when joined to the verb *است* is changed into *ی* as a long vowel; as, *کیست* 'who is it?' *چیست* 'what is it?'

108. Interrogatives are:—

<i>کو</i> <i>ku</i> how long?	<i>چند</i> <i>chand</i> how many?
<i>چرا</i> <i>cherā</i> wherefore?	<i>چون</i> <i>chūn</i> what, why,
why?	how?
<i>چگونه</i> <i>chegūneh</i> how?	<i>از بهر چه</i> <i>azbeharche</i> on
	what account?

(a) *کدام* *kudām* *which, who*, is also an interrogative pronoun:— *کدام* *مرد* 'What or which man?'

109. The Indefinite Pronouns are:— *کس* *kas* or *کسی* *kasī* 'any one,' some one, a person; *هر* *har* every; *یک* *yek* or *یکی* *yekī* 'one' 'some one'; *هریک* *haryek* every one; *هرکس* *harkas* every person; *چند* *chand* some, several, a few; *تنی چند* *tanichund* 'sundry individuals' (a) The English 'soever' is expressed in Persian

by هر *har* or هران *harān* prefixed to the Relatives; as, هرکه, هرانکه, هرچه, هرانچه *whosoever, whatsoever*; thus, in Sa'di's Gulistān,

هرکه دست از جان بشوید هرچه در دل دارد بگوید

'Whosoever shall wash his hands of life, the same will utter whatever he has on his mind.'

110. In Persian the Reflexive Pronouns ضمائر مشترک *mushtarik* (own and self) are supplied by the words خود *khud*, خویش *khīsh*, خودش *khudash*, خویشتن *khīsh-tan*, which are all applicable to all persons and sexes. (a) The mode of expressing the reflexive idea is to subjoin the خود or any of its sisters to the personals; as:—

Sing.

Plur.

خود من myself.

ما خود ourselves.

خود تو thyself.

شما خود yourselves.

خود او himself.

ایشان خود themselves.

(b) خود and its derivatives are also joined (like the Latin *ipse*) to every person of a verb; as:—

خود آمدم	Ipse vini	خود آمدیم	Ipse venimus
خود آمدی	Ipse vinisti	خود آمدید	Ipse vinistis
خود آمد	Ipse venit	خود آمدند	Ipse venerunt

(c) The usage of the Persian language requires the employment of **خود**, on certain occasions, as a substitute for a Possessive Pronoun; thus **من از باغ خود می آمدم** 'I was coming from my garden' or 'from the garden of self.' It signifies *my, thy, our your, his or her and their*, according to the person and number of the principal verb, in the sentence in which it occurs.

صفات (*sifāt*) ADJECTIVES.

111. In Persian adjectives undergo no change but in the degrees of comparison as in English. (a) In construction, adjectives follow the substantives which they qualify; at the same time, the last of the substantives must have the *zer* (or **ی** or **ه**) superadded, as in the formation of the Genitive Case: thus, **مرد نیک**, 'a good man;' **عمر دراز**, 'a long life' **رومی خوب**, 'a fair face;' **بنده وفادار**, 'a faithful slave.'

112. اسم تفصیل (*ismi-tafzīl*) The *Comparative degree* is formed regularly, by adding to the Positive اسم صفت (*ismi-sifat*) the syllable **تر** *tar*; and the Superlative اسم مبالغه (*ismi-mubālaghe*) by adding **ترین** *tarīn*.

<i>Pos.</i>	<i>Comp.</i>	<i>Superl.</i>
خوب good	خوب تر	خوب ترین
بد bad	بدتر	بدترین
کلاں big	کلاں تر	کلاں ترین

The terminations *تر* and *ترین* may be joined to the adjective, or written separately, at pleasure.

113. Arabic adjectives, when applied to the Persian language, frequently fall under the same rule ; as:—

بلند high	بلندتر	بلندترین
فصل excellent	فصلتر	فصلترین

114. Adjectives are of two kinds, مفرد *mufrad* 'Simple' and مرکب *murakkab* 'Compound' which will be explained hereafter.

115. The conjunction *than* after a comparative is expressed by از *az*; as, روشنتر از آفتاب, 'more splendid than the Sun.'

116. The adjective به *beh* 'good' is often used in the positive form when denoting comparison, as in the following maxim from the *Gulistān*, as, دروغ مصالحت آمیز به از راست, 'Falsehood, fraught with good advice is preferable to truth, when tending to excite strife.'

117. The Superlative degree, governs the Genitive, as in English; thus, *نیکترین مردان* 'the best of men.'

118. An Adjective is sometimes used substantively and forms its plural like a noun; as *حکیمان* 'the wise.' (a) When adjectives are used substantively, they also are, in this respect, pluralised by *آن*; as, *نیک مردان* 'good men,' *نیکان* *the good*; yet when the natural position is transposed, *zer* must intervene; as *مردان نیک* 'good men.'

119. Arabic adjectives, if trilateral, form the Comparative and Superlative Degrees by prefixing the letter *ا* to the trilateral root; thus, *حسن* (*hasan*) 'beautiful,' Comp & Superl. *احسن* (*ahsan*) 'more beautiful' or 'most beautiful.'

* COMPOUND ADJECTIVES.

120. One of the chief beauties of the Persian language is the frequent use of Compound Adjectives. They are formed either by (1) a noun and the contracted participle, or

* In the variety and elegance of Compound Adjectives it surpasses not only German and English but even Greek.

- (2) by prefixing an adjective to a noun, or
 (3) by placing one substantive before another.

(1) Adjectives compounded of nouns and participles.

- گل افشان (gul-afshān) strewing flowers.
 در افشان (dur „) sprinkling pearls.
 تیغ افشان (tegh „) brandishing a scimitar.
 گوهر افشان (gohar „) scattering gems.
 بیخ افکن (bekh afgan) tearing up roots.
 سنگ افکن (sang „) casting stones.
 دل فریب (dil-farīb) heart - alluring.
 خون آلود (khun ālud) sprinkled with blood.
 سر افراز (sar - afrāz) raising his head.
 گردن افراز (gardan „) exalting his neck.
 راحت آمیز (rāhat āmiz) giving rest.
 ستم آمیز (sitam „) full of threats.

(2) Words compounded of Adjectives and Nouns.

- خوب روی (khub rui) with a beautiful face.
 پاکیزه خوی (pākizēh khui) having pure intention.
 خوش خوی (khush „) of a sweet disposition.
 پاکدامن (pākdāman) with unblemished virtue.
 شیرین دهن (shīrīn dehan) with a sweet mouth.
 سیاه چشم (syāh chashm) black-eyed.

(3). Adjectives compounded of two nouns.

پری رو (parī ru) with the face of an angel.

جمشید کلاه (jamshid kulāh) with the diadem of Jamshid.

شکر لب (shakar lab) with lips of sugar.

سمن موی (saman mui) with the scent of jasmine.

مشک بوی (mushk bui) with the scent of musk.

When we consider the vast number of adjectives that may be compounded after these three forms, and that those adjectives are often used for substantives without a noun being expressed, we must allow that the Persian language is the richest in the world.

121. These compounds are thought so beautiful by the Persian poets, that they sometimes fill a distich with them; as.

ماه روی مشکبوی دلکشی جان فزای دلفریبی مهوشی

“A damsel with a face like the Moon, scented like musk, a ravisher of hearts, delighting the soul, seducing the senses, beautiful as the fullmoon.”

These compounds may be multiplied without end according to the pleasure and taste of the writer.

122. If it be a compounded adjective, the syllables *ān* ان and *rā* را denoting the plural

number and the accusative case, are placed at the end of it; as, صاحب‌دل 'an honest man;' *Phu.* صاحب‌دلان *Acc.* صاحب‌دارا.

ON THE NUMERALS. اعداد *aidād.*

123. The simple Numerals, which are called (عدد مطلق *ddadimutlak* or عدد ذاتی *ddadizāti*) Cardinal numbers, are the following.

یک <i>yak</i>	1	۱	هفده <i>hiftdēh</i>	17	۱۷
دو <i>do</i>	2	۲	هشده <i>hishdēh</i>	18	۱۸
سه <i>seh</i>	3	۳	نوزده <i>nuzdēh</i>	19	۱۹
چهار <i>chēhār</i>	4	۴	بیست <i>bist</i>	20	۲۰
پنج <i>panj</i>	5	۵	سی <i>si</i>	30	۳۰
شش <i>shash</i>	6	۶	چهل <i>chehel</i>	40	۴۰
هفت <i>haft</i>	7	۷	پنجاه <i>panjāh</i>	50	۵۰
هشت <i>hasht</i>	8	۸	شصت <i>shast</i>	60	۶۰
نه <i>noh</i>	9	۹	هفتاد <i>haftād</i>	70	۷۰
ده <i>dah</i>	10	۱۰	هشتاد <i>hashtād</i>	80	۸۰
یازده <i>yāzdeh</i>	11	۱۱	نود <i>nawad</i>	90	۹۰
دوازده <i>dūwāzdeh</i>	12	۱۲	صد <i>sad</i>	100	۱۰۰
سیزده <i>sīzdeh</i>	13	۱۳	هزار <i>hazār</i>	1000	۱۰۰۰
چهارده <i>chēhārdeh</i>	14	۱۴	ده هزار <i>dehhazār</i>	10000	۱۰۰۰۰
پانزده <i>pānzdeh</i>	15	۱۵			
شانزده <i>shānzdeh</i>	16	۱۶	لک <i>lak</i>	100000	۱۰۰۰۰۰

124. The Ordinals (عدد وصفی *ddadiwasfī*)

are formed from the Cardinals by the addition of م preceded by pesh; as, — نخستین or یکم first, دوم second, سیم third, چهارم fourth.

125. To express number distributively, Cardinal numerals are repeated; as, یک به یک 'one by one;' دو به دو 'two by two.'

126. The Multiplicative suffix is بار *bar* as, یک بار 'once,' دو بار twice.'

127. The following are the names of the days of the week;—

یکشنبه	(yak-shamba)	Sunday.
دوشنبه	(dū-shamba)	Monday.
سه‌شنبه	(se-shamba)	Tuesday.
چهارشنبه	(chehār-shamba)	Wednesday.
پنجشنبه	(panj-shamba)	Thursday.
جمعه	(àdina jumâ)	Friday.
شنبه	(shamba)	Saturday.

128. The letters of the alphabet have also numerical values, which are frequently used in dates and books of science. The following arrangement forms a sort of memoria technica, and gives the following letters in the order in which they are numbered.

90, 80, 70, 60	50, 40, 30, 20	10, 9, 8,	7, 6, 5,	4, 3, 2, 1,
سبعص	کلمن	حطى	هوز	ابجد
<i>sadfoz</i>	<i>kalmān</i>	<i>hutti</i>	<i>hawwaz</i>	<i>abjad</i>
1000, 900, 800,	700, 600, 500	400, 300, 200, 100		
ضظغ	ثخز	قرشش		
<i>zazagh</i>	<i>sakhaz</i>	<i>kurshat</i>		

129. The subsequent view of the literal mode of numeration, called حساب جمل (*hisābi-jamul*) and ابجد (*abjad*), from the first unmeaning word of the series, contrasted with the Roman and digital figures, will convey a good idea of this device in its application to particular dates or epitaphs &c. or the discrimination of consonous characters. (a) As the short vowels or diacritical points *zabar*, *zer* and *pesh* are not reckoned letters, they have no numerical power, therefore, the blanks are put opposite medial *zabar* and *pesh*, in the scale below; and the *tashdid* or double symbol being visible as one letter only in the Persian character, it can imply no more in their Roman substitutes.

I	ا = ابجد	1	LX	س = معص	60
II	ب	2	LXX	ع	70
III	ج	3	LXXX	ف	80
—	—	—	—	—	—
IV	د	4	XC	ص	90
V	ه = هوز	5	C	ق = قرشت	100
—	—	—	—	—	—
VI	و	6	CC	ر	200
—	—	—	CCC	ش	300
—	—	—	—	—	—
VII	ز	7	CCCC	ت	400
VIII	ح = حطي	8	D	ث = ثخر	500
—	—	—	—	—	—
IX	ط	9	DC	خ	600
—	—	—	—	—	—
X	ي	10	—	—	—
XX	ك = كلمن	20	DCC	ز	700
—	—	—	DCCC	ض = ضطغ	800
XXX	ل	30	—	—	—
XL	م	40	CM	ظ	900
—	—	—	—	—	—
L	ن	50	M	غ	1000

130. The epitaph lately written on the unfortunate Vazier Alli's tomb at Calcutta, exhibits the words واي درينا "Alas and alack of day!"

here, و = 6	ر = 200
ا = 1	ي = 10
ي = 10	غ = 1000
د = 4	ا = 1

Hijri sāl 1232.

المعرفت *almârifat*. ARTICLES.

131 The Indefinite Article (حرف تنكير *harfi-tankîr*) *a* or *an*, expressed in Persian by affixing the letter ي to a noun, denotes a single object indefinitely; as, کلي *a single rose*.

132. Without the termination ي the noun conveys a collective idea; as, مي خواد وکل افشان کن, “Call for wine, and scatter flowers around.”

133. In Persian, there is no word corresponding exactly to the Definite Article (حرف تعريف *harfitârîf*) *the*; so that common names, as مرد may signify ‘man’ or ‘the man’ according to the circumstances, which the context will generally indicate.

134. When a noun ends in ة the mark hamza is used to denote the singular number; as, چشمه, “a fountain.” (a) Whenever ا is placed before ة at the end of a noun, the idea of unity is expressed by ي; as, راهي, ‘a

way.' (b) The *ی* of unity being recognized both as *a* or *an*, or *the*, according to the circumstances; as :—

برانداز بینجی که خار آورد درختی به پرور که بار آورد

"Extirpate *the* root that produces a thorn"

"But nourish *a* tree on which fruitage is borne."

135. Sometimes the same letter *ی* added to nouns (plural as well as singular), followed by the particle *که*, indicating a relative clause of a sentence, seems to have the effect of the Definite article in English; thus, *ابلی کوروز* "The fool who in bright day sets up (burns) a camphor candle."

136. Sometimes the *ی* 'majhul' added to a noun gives it the sense of excess or universality; as, *خالقی* "the whole world." *عالمی* "the whole nation or people."

ظرف *zarf* ADVERBS.

137. Adverbs are employed to express all the circumstances that we can conceive of as modifying an assertion.

138. These may be reduced under the heads of—(1) Substantives with or without a Preposition; as, *گاهی* 'once' or 'anytime;'

روز شب و روز 'night and day;' در نهاد 'secretly.'

(2) Adjectives without undergoing any change; as, خوب 'well,' سخت 'severely' &c.

(3) Adjectives or Interrogative Pronouns with Substantives; as, اینجا 'here;' آنجا 'there;' کجا 'where?' چگونه 'how?' کدام طرف 'whither?' &c. These again may be preceded by a Preposition; as, از اینجا 'hence;' در آنجا 'there.' Lastly there are some Arabic Nouns in the Accusative Case used adverbially in Persian; as, حالا 'presently;' قصداً 'purposely.'

139. Again they are divided into 4 heads; viz:- 1st. Of place (ظرف مکان *zarfimakān*)—از آنجا 'thence;' از کجا 'whence;' درون 'thither;' اینسو 'within;' اندرون 'without;' فرو 'over, upon, above;' بالا 'under, beneath;' هر جا که 'wheresoever' 'no-where.' 2nd. Of Time (ظرف زمان *zamān*) as, در صبحگاه 'in the morning;' در شبگاه 'in the evening;' دیروز 'yesterday;' فردا 'tomorrow;' آنگاه 'now;' اکنون 'after;' پیش 'before;' هرگز نه 'instantly;' هماندم 'then;' همیشه 'ever;' بعد از آن 'afterward;' هنوز 'never;' همیشه 'yet;' همیشه 'always.' 3rd. Of Number (عدد *ādad*)—یکبار 'once;' بار دیگر 'another time;' بار 'again;'

دوبار 'twice;' سہ بار thrice &c. and so through all the numbers, adding the termination بار 'time'; چندیار 'many times;' گاہ گاہ or گاهی 'sometimes;' چندان بار 'so often;' بسیار بار 'very often;' بارہا 'many times,' often;' کم بار 'seldom'; نیز 'also.' 4th Of Interrogative.— چون 'why?' چرا 'where;' کو (istifhām استفہام) 'how many?' چند 'how or when?' کی 'how?'

140. The following six adverbs are nearly synonymous, and signify *as, like, in the same manner*; *as*, چو, چنانچہ, چنان, چنانکہ, ہمچنین, ہمچو.

From these, the adverb چون (when, like) deserves notice, because the same is used also as a Conjunction and as a Preposition.

فعل *faḍl* THE VERB.

141. Verbs to whose infinitive is joined جامد (jāmid) شدن *to be* or کردن *to do* are called *unconjugable*; thus فکارشدن *to be wounded*; نماز کردن *to pray*; and those whose tenses are derived from the radical infinitive (مصدر) without the aid of these verbs (مصرف) (munsarif)

آن + چون = چنان. این + چون = چنین.*

چو Contracted form of چون.

Conjugable; as, **آمدن** to come, **رفتن** to go &c.

142. The Persian verbal system is founded upon the second person singular of the imperative which is the most radical portion of the verb, or the **aorist* which is its most congenial mood:

143. The Persian verbs have but one conjugation and but three changes of moods and tenses; viz, the imperative, the aorist, and the preterite.

144. The Persian Grammarians arrange the verbs under eleven classes, there being no verb in this language but what has one of the following eleven letters preceding the sign of the infinitive viz; **ا**, **ب**, **س**, **ز**, **ر**, **خ**, **ل**, **ش**, **م**, **ن**, and **ی**.

145. The invariable signs of the infinitive are **دن** (dan) and **تن** (tan).

146. The seven of the eleven letters above mentioned, viz, **ا**, **ب**, **س**, **ز**, **ر**, **خ**, and **ل** always precede the syllable **دن**, and the remaining four, viz, **ش**, **م**, **ن**, and **ی** precede the **تن** of the infinitive.

*The aorist is here used in the sense of the Subjunctive in English and the Conjective in French.

147 Verbs are of two kinds; فعل متعدي (fail-i-mutâdi) Transitive, and فعل لازمي (fail-i-lâzami) Intransitive. (a) فعل متعدي is that verb, the meaning of which is not completed without the addition of any supplementary notion of an object; as, کردن, دادن, نشان دادن. (b) فعل لازمي is that whose subject expresses the full meaning without the addition of the supplementary notion of an object; as, آمدن, رفتن, خفتن, &c.

148. فعل متعدي is divided into two kinds; viz. فعل معروف (fa'il-i-ma'ârûf) Transitive Active and فعل مجهول (fa'il-i-majhûl) Transitive Passive. (a) فعل معروف (known) is that whose subject is expressed or known; as, نادر تخت طاموس برد "Nadir carried the Peacock throne." (b) فعل مجهول (unknown) is that whose subject is not expressed; as, کتاب نوشته شد "The book has been written."

149. There are many verbs, denoting action in the popular sense, that may be used either transitively or intransitively; as, آموختن to learn or teach.

150. فعل معاون (fa'ili-mâ'âwan) Auxiliary Verb.—The Verbs بودن to be, شدن to be,

توانستن *to be able*, خواستن *to be willing* and باشند *to be* are called Auxiliaries.

151. شایستن *to be necessary*, نایستن *to be able*, and هستن *to be* are Defectives فعل ناقصه *faili-nākiseh*.

152. The Voices.—In some languages, transitive verbs have forms to express both the *doing* and the *suffering* of an action. The former constitutes معروف (maarūf) the Active, the latter مجهول (majhūl) the Passive Voice. (a) The Passive Voice is formed by adding the tenses of the verb شدن *to be* to the participle preterite of the active.

VERBS : CLASSIFICATION-

153. Rule I. After forming the aorist by dropping the two last letters of the infinitive and adding its own sign د, the preceding ا is rejected.

INFINITIVES.

افتادن <i>to fall</i>	نهادن <i>to place</i>
ایستادن <i>stand</i>	فرستادن <i>send</i>

154. Rule II. When خ precedes the sign of the infinitive it is changed for ز in the aorist.

افراختن to exalt	فراختن to sift, shed.
اندوختن ,, acquire	انداختن ,, throw
باختن ,, play, lose	ریختن ,, pour
آرداختن ,, flee	آنگیزختن ,, excite
پرداختن ,, accomplish	سوختن ,, burn
گداختن ,, melt	آموختن ,, teach, learn
دوختن ,, sew	افروختن ,, kindle
لواختن ,, play, caress,	آمیختن ,, mix, unite
exalt	پرهیزختن ,, beware, abstain
ساختن ,, make, prepare	آویختن ,, hang
پختن ,, cook, ripen	آهینختن ,, draw

155. Rule. III. When the first letter of the infinitive sign being ر, د is retained to form the aorist.

بردن to carry	فشاردن to spread
افشردن ,, squeeze	افشاردن ,, speak idly
افسردن ,, congeal	فشاردن ,, squeeze

In the above examples, both the aorist & the preterite consist of the same letters, but are accented differently.

Also ستردن to shave	پروردن to nourish
خوردن ,, eat	آزردن ,, afflict
بازمردن ,, fade	سپردن ,, entrust
گزاردن ,, perform	شمردن ,, number

156. Rule IV. When the letter ; precedes the sign of the infinitive, after rejecting the

sign of the infinitive, the letter ن is placed after, to form the aorist.

* زدن to strike.

157. Rule V. When the letter س precedes the sign of the infinitive, it is rejected to form the aorist.

زیستن to live	توانستن to be able
گریستن „ weep	نگریستن } „ behold
دانستن „ know	نگردن }

(b) س is changed for د

کاستن to lessen	جستن to leap
خواستن to desire	رستن to escape.

(c) س is changed into ی

آراستن } to adorn.
پیراستن }

(d) س is changed into و & ی

جستن to search, شستن to wash, رستن to grow.

158. Rule VI. When the letter ش precedes the sign of the infinitive, it is changed for ر in the aorist.

کاشتن to sow	اکاشتن to suppose
کذاشتن „ quit	نگاشتن „ paint, write
گذشتن „ pass	داشتن „ keep, have
انباشتن „ fill	پنداشتن „ suppose
گماشتن „ loose, distress	

* This is the only verb coming under this rule.

159. Rule VII. When the letter **ف** precedes the sign of the infinitive, it is sometimes changed for **ب** or **و** in the aorist.

(a) **ف** is changed into **ب**

کوفتن to bruise	آشفتن to be angry
تافتن „ twist, glitter	„ disturb
شکیفتن „ be patient	روفتن „ sweep
یافتن „ find	فریفتن „ deceive

(b) **ف** is changed into **و**

رفتن to go	شنفتن to hear.
کافتن „ dig	شیفتن „ deceive

(c) **ف** remains unaltered.

شکافتن to split	بافتن to weave
شگفتن „ blow, bloom.	سفتن „ bore

160. Rule VIII. When the letter **م** precedes the sign of the infinitive, in forming the aorist, it is changed for **ی**.

آمدن to come.

161. Rule IX. When the letter **و** precedes the sign of the infinitive, it is mute ; but it is accented with the zabar when employed in the aorist.

افکندن to throw	خواندن to read, sing
کندن „ dig	ماندن „ remain
افشاندن „ diffuse	سناندن „ take
راندن „ drive	نشاندن „ rest

162 Rule X. When the letter و precedes the sign of the infinitive, the aorist is regularly formed in some instances, but the letters ا and ي are used in the place of و in others.

غزودن to slumber	دردون to reap
کشودن ,, open	شنودن ,, hear
آلودن ,, pollute	بودن ,, be
آسودن ,, rest	فرسودن ,, be worn out
آزمودن ,, try, tempt	افزودن ,, increase
نمودن ,, show	ستودن ,, praise
ربودن ,, carry	زدودن ,, polish
اندودن ,, incrust	بیمودن ,, measure
فرمودن ,, order	

163. Rule XI. When the letter ي precedes the sign of the infinitive, it is dropped in forming the aorist

بریدن to cleave, cut	بخشیدن to grant, bestow
بوسیدن ,, kiss, rot	
پسندیدن ,, approve	پرهیزیدن ,, abstain
خمشیدن ,, silence	خندیدن ,, laugh
غلطیدن ,, tumble	پرسیدن ,, ask
لغزیدن ,, slip	پناهِیدن ,, take refuge
پوشیدن ,, wear, cover	پرستیدن ,, worship
دوشیدن ,, milk	آسیدن ,, grind
جوشیدن ,, boil	آشامیدن ,, drink
طلبیدن ,, call	دزدیدن ,, rob, steal

چشیدن	to taste	ترسیدن	to fear
جنگیدن	fight	دمنیدن } , blow	
دایچیدن	twist	وزیدن }	
پزیدن	fly	خریدن	purchase
آمرزیدن	forgive	تراشیدن	peel
سنجیدن	weigh	چسبیدن	grapple
کشیدن	pull, wrest	باریدن	rain
فهمیدن	understand	پوئیدن	run
روئیدن	grow	سرامیدن	sing
زاریدن	cry out	شکبیدن	have patience
دریدن	rend		
خروشیدن	cry out	شمیدن	smell
خلیدن	prick, pierce	مالیدن	rub
خمیدن	be crooked	مکیدن	suck
گزیدن	bite	چریدن	pasture
پاشیدن	sprinkle	لرزیدن	tremble
آندشیدن	think	رنجیدن	grieve
سرفیدن	cough	غرغیدن	roar
وسیدن	arrive, receive	خوابیدن	sleep
مکالمیدن	think, suspend	درخشیدن	glitter
طویدن	flounce	نالیدن	lament, complain
	agitate		
گردیدن	turn, convert	نوشیدن	drink
		ورزیدن	accept
کرویدن	attract, attach	هراسیدن	be frightened
		ارزیدن	estimate

سَمْعَة *sighe* TENSE.

164. The Tenses of a Persian verb are deduced from the infinitive, which is properly considered by the Oriental Grammarians as the spring and foundation of all the moods and tenses, and which, therefore, is called in Arabic مصدر (*masdar*) or the *source*.

165. 1st—The Present tense (حال *hāl*).—The particle می (*mī*) (sometimes همی *hami*) prefixed to the Aorist forms the Present tense; as می رسم *I am arriving* or *I arrive*.

166. The Present tense of بودی '*to be*' is irregular but very easy and must be carefully remembered as it is the model for the variations of persons in all tenses.

sing.

plur.

ام (*am*) I am

ایم (*im*) we are

ای (*i*) Thou art

اید (*id*) you are

است (*ast*) He is

اند (*and*) they are

167. This tense joined to nouns, pronouns or adjectives, often coalesces with them, and loses the initial ا, as; —

With Pronouns—

منم *I am*

ماایم *we are*

تویی *Thou art*

شمااید *you are*

اوست *He is*

ایشانند *they are*

With Adjectives-

شادم I am glad شادیم we are glad
 شادی thou art glad شادید you are ,,
 شادست he is glad شادند they are ,,

The negatives are formed by prefixing نه *na* not, as نه ام *I am not* and نه است *there is not* are commonly written نیست and نیام.

168. 2d (a) ماضی مطلق (*māzī mutlak*)
 Preterite:— The third person of the simple preterite is formed by rejecting ن from the infinitive; as, رسید *arrived*.

The letter به prefixed to this tense is often redundant; as, جامه را برد و برفت *he took the mantle, and departed.*

169. (b) ماضی استمراری (*māzī-istamrārī*)
 Imperfect:— From the Preterite is formed the Imperfect tense by prefixing the particles می or همی; as, می رسید *‘he was arriving.’*
 (a) These particles however imply continuity. It is also sometimes expressed by adding ی as, نالیدی *‘he was grieving.’*

170. (c) ماضی قریب (*māzī-karīb*) The Perfect tense:—The addition of the auxiliary verb بودن *to be*, in the present tense to the past participle shows that the action denoted by the participle is finished and hence Perfect, as, رسیده ام *‘I have arrived.’*

171. (d) ماضي بعید (māzī-ba'id) The Pluperfect tense:— The pluperfect is made from the past participle of a verb and the preterite of بودن 'to be;' as, رسیده بودم 'I had arrived.'

172. (e) ماضي متشکي (māzī-mutashakki) Future Perfect.— The Future Perfect is made from the past participle of a verb and the imperative form of باشید 'to be;' as, رسیده باشم 'I shall have arrived.'

173. (f) ماضي معطوفه (mâtufa) is made from the past participle of a verb and the past tense of another verb; here و expresses the meaning of *and* as, پرورده رفت i.e. رفت و رفت 'nourished and went.'

174. (g) ماضي تمني (tamannâ) The Past Potential, or Habitual; formed by adding ي (majhul) to all the persons of the preterite, except the 2nd person sing. which is unchanged; as:—

رسید می	I might arrive	رسیدیم	we	,,	,,
رسیدی	Thou mightest arrive	رسیدید	you	,,	,,
رسید	He might	رسیدند	they	,,	,,

175. 3rd. مستقبل (mustakbil) Future tense. (a) The simple Future formed by prefixing the particle به to the aorist; as, برسم 'I shall arrive:

(b) The Compound Future, prefixes to the third person singular of the Preterite the word خواهد the aorist of خواستن 'to desire & takes the personal terminations at the end of this prefixed word in other inflexions:—

خواهم رسید I shall or will arrive
 خواهی رسید Thou shalt or wilt arrive
 خواهد رسید He shall or will arrive.
 خواهیم رسید We shall or will arrive.
 خواهید رسید You shall or will arrive.
 خواهند رسید They shall or will arrive

176. امر (amar) Imperative:—The Imperative is formed exactly after the Aorist, except the second person singular, which is always the root itself, as derived from the third person singular of the aorist by the rejection of its final و; as, امر رسید aorist, امر Imperative "Ask thou." This is called امر مجرّد (amar-i-mujarrad). (a) The particle امر متداوّل prefixed to the امر مجرّد forms امر متداوّل می (amari-mudāwal) as می کن 'continue to work.' اسم حالیه ismi-hāliah is formed by adding ان to امر مجرّد; as, روان going.

The particle ای is often prefixed to the imperative, as ای بگو say thou. Before verbs beginning with ت the

particles **نه**, **و** and **به** are changed into **ني**, **مي** and **بي**, as before **آر** are used **بيار** *bring thou*, **ميآر** do not bring.

177. **مصدر** Infinitive mood:— In composition the infinitive is contracted by rejecting **ن**; as **خواهم شد** 'I will be.' (a) This short infinitive is likewise used after impersonal verbs, as **توان کرد** 'It is possible to do,' **باید کرد** 'it is necessary to do.'

178. The Gerund is formed by the addition of the syllable **شي** preceded by **zer** to the second person singular of the imperative:— as **پرسش** *asking*; **سوزش** *burning*

179. The Present Participle **اسم فاعل** (ismi-fáíl) is formed by subjoining **ان**, **ا** or **نده** to the second person singular of the imperative mood; as **رسان**, **رسا**, **رمنده** 'arriving;' which last participle is often used for a noun of action as, **بازنده** (from **باختن**) a player.

180. The Past Participle (**اسم مفعول**) ismi-mafûl is formed from the infinitive by changing **ن** into **ه**; as, **رسیده** 'arrived;' from which participle and the auxiliary verbs **بودن** and **شدن** are made several compound tenses, as well as the passive voice.

THE INDICATIVE MOOD

181. The Active Voice. **پرسیدن** (pursi-dan) to ask.

<i>Sing.</i>	<i>Present.</i>	<i>Plur.</i>
می پرسم I ask	می پرسیم We ask	
می پرسی Thou askest	می پرسید You ask	
می پرسد He asks	می پرسند They ask	
<i>Past.</i>		
پرسیدم I asked	پرسیدیم We asked	
پرسیدی Thou askedst	پرسیدید You asked	
پرسید He asked	پرسیدند They asked	

Future

خواهم پرسید I will ask	خواهیم پرسید
خواهی پرسید Thou wilt ask	خواهید پرسید
خواهد پرسید He will ask	خواهند پرسید

First Future.

بپرسم I shall ask	بپرسیم we shall ask
بپرسی Thou shalt askest	بپرسید you „ „
بپرسد He shall ask	بپرسند they „ „

Imperfect.

می پرسیدم I was asking	می پرسیدیم we were asking
می پرسیدی Thou wast asking	می پرسیدید you were asking
می پرسید He was asking	می پرسیدند they were asking

Perfect.

پرسیده‌ام I have asked	پرسیده‌ایم We have asked
پرسیده‌ای Thou hast „	پرسیده‌اید You „ „
پرسیده‌است He has „	پرسیده‌اند They „ „

Pluperfect.

پرسیده بودم I had asked	پرسیده بودیم We had asked
پرسیده بودی Thou hadst „	پرسیده بودید You had „
پرسیده بود He had „	پرسیده بودند They had „

Imperative.

پرس	or پرس	ask thou	پرسیم	let us ask
			پرسید	ask you
پرسد		let him ask	پرسند	let them ask

Aorist.

پرسم	1 may ask	پرسیم	We may ask
پرسی	Thou mayst ask	پرسید	You „ „
پرسد	He may ask	پرسند	They „ „

Infinitive

پرسیدن	to ask	پرسید	contracted
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Participles

Pres. پرسنده & پرسان asking

Past. پرسیده asked or having asked

Past Potential.

پرسید می	I might ask	پرسید می	we might ask
پرسیدی	Thou mightest ask	پرسیدید	you „ „
پرسید	He might ask	پرسیدند	they „ „

182. Verb Substantive.

بودن to be:— Present tense. See page 69

Past

بودم	I was	بودیم	we were
بودی	Thou wast	بودید	you were
بود	He was	بودند	they were

Perfect.

بوده ام	I have been	بوده ایم	We have been
بوده	Thou hast been	بوده اید	You „ „
بوده است	He has been	بوده اند	They „ „

Past Conditional.

می بودم	I should have been	می بودیم	We should have been
می بودی	Thou shouldst have been	می بودید	You should have been
می بود	He should have been	می بودند	They should have been

First Future.

باشم	I shall be	باشیم	We shall be
باشی	Thou shalt be	باشید	You „ „
باشد	He shall be	باشند	They „ „

Second Future.

خواهم بود	I will be	خواهیم بود	We will be
خواهی بود	Thou wilt be	خواهید بود	You „ „
خواهد بود	He will be	خواهند بود	They „ „

Imperative.

—		باشیم	Let us be
باش	Be thou	باشید	Be you
باشد	let him be	باشند	Let them be

Aorist.

باشم or بوم	I may be	باشیم or بویم	We may be
باشی or بوی	Thou mayest be	باشید or بوید	You „ „
باش or بود	He may be	باشند or بوند	They „ „

Participles.

Present. باشنده Being | Past. بوده Been.

183. شدن to be, used in forming the passive voice.

Present,

می شوم	I am	می شویم	We are
می شوی	Thou art	می شوید	You are
می شود	He is	می شوند	They are

Past.

شدم I was	شدیم We were
شدی Thou wast	شدید You were
شد He was	شدند They were

Imperfect.

می شدم I was becoming	می شدیم
می شدی	می شدید
می شد	می شدند

Perfect.

شده ام I have been	شده ایم
شده	شده اید
شده است	شده اند

Pluperfect.

شده بودم I had been	شده بودیم
شده بودی	شده بودید
شده بود	شده بودند

Future.

خواهم شد I will be	خواهیم شد We will be
خواهی شد Thou wilt be	خواهید شد You „ „
خواهد شد He will be	خواهند شد They „ „

Imperative.

—	شویم let us be
شو be thou	شوید be you
شود let him be	شوند let them be

Aorist.

شوم I may be	شویم We may be
شوی Thou mayest be	شوید You may be
شود He may be	شوند They may be

Compound Future.

شده باشم	I shall have been	شده باشیم
شده باشی		شده باشید
شده باشد		شده باشند

Past subjunctive.

می شده باشم	I may have been	می شده باشیم
می شده باشی		می شده باشید
می شده باشد		می شده باشند

Participles.

Present. شونده being | Past. شده been
Infinitive.

شدن to be شوده بودن to have been

شدن to be, become, go, is regular enough for all intents and purposes as an auxiliary; more especially the passive of every *transitive*, which to be completed in both voices, requires the aid of خواستن to will or choose, and توانستن to can or be able.

184. توانستن to be able

می توانم	I am able	می توانیم
می توانی		می توانید
می تواند		می توانند

185. هستن to be.

هستم	I am	هستیم	We are
هستی	Thou art	هستید	You are
هست	He is	هستند	They are

(a) Negative form.

نیستم	I am not	نیستیم	or	نیم
نیستی		نیستید	or	نید
نیست		نیستند	or	نیزند

The other moods and tenses are wanting.

IRREGULAR VERBS.

186. A verb, whose aorist tense is not formed according to the above 11 classes, is called an irregular verb. (a) The following irregulars may be considered as useful specimens of the whole.

Infinitives.	Aorist Forms
دادن to give	دهد (dehad)
گشادن „ open	کشاید (kushayad)
زادن „ give birth to	زاید (záyad)
فروختن „ sell	فروشد (farushad)
کشیدن „ break	گسلد (guslad)
شناختن „ recognise	شناسد (shanāsad)
کردن „ do	کند (kunad)
مردن „ die	میرد (mirad)
برخاستن „ rise	برخیزد (barkhízad)
پیوستن „ join	پیوندد (paiwandad)
بستن „ bind	بندد (bandad)
نشستن „ sit down	نشیند (nishinad)
شکستن „ break	شکند (shikanad)
نوشتن „ write	نویسد (navisad)
گشتن „ turn	گردد (gardad)
هشتن „ leave	هلد (hilad)
شدن „ be	شود (shawad)
افراشتن „ rise	افرازد (afrazad)
خفتن „ sleep	خسپد (khuspad)
سوختن „ bore	سوفد (sufad, sunbad)
گرفتن „ take	گیرد (girad)

گفتن ,, say, speak	گوید (guyad)
نهفتن ,, hide	نهد (nihupad)
شنیدن ,, hear	شنود (shanwad)
دیدن ,, see	بیند (binad)
گزیدن ,, choose	گزیند (guzinad)
چیدن ,, pick, gather	چیند (chinad)
آفریدن ,, create	آفریند (áfrínad)

CAUSALS.

187. The Causals are formed from the primitive by adding to the second person singular of the Imperative the syllables *آندن* (ánidan) or *آندن* (ándan).

رسیدن	رسانیدن	هشندن	هلازیدن
پرسیدن	پرسانیدن	گریختن	گریزانیدن
رقصیدن	رقصانیدن	زاریدن	زارانیدن
ترسیدن	ترسانیدن	آمرزیدن	آمرزانیدن
چربیدن	چرانیدن	انداختن	اندازانیدن
کردیدن	کرانیدن	انگیختن	انگیزانیدن
آمیختن	آمیزانیدن	آویختن	آویزانیدن
خفتن	خواستانیدن	خموشیدن	خموشانیدن
نشستن	نشاندن	جنگیدن	جنگانیدن
پوشیدن {	پوشاندن	جغذیدن {	جغذاندن
کرشتن	کریانیدن	شمیدن	شمانیدن
نوشتن	نوشانیدن		

COMPOUND VERBS.

188. The Persian verbs are Compounded either with substantives and adjectives or

with prepositions and other particles. The verbs chiefly used in the first sort of Composition are :—

زدن , داشتن , فرمودن , کردن †
 بردن , ساختن , خوردن , آوردن
 یافتن , گرفتن , دیدن , آمدن , کشتن , نمودن

Examples.

اقرار کردن to confess	تمام کردن to complete
اندظار کردن ,, expect	ترک کردن ,, abandon
قصد کردن ,, design	صبر کردن ,, wait
ظلم کردن ,, oppress	صلح کردن ,, make peace
یاد آوردن to remember	حسد بردن to envy
عجب داشتن ,, wonder	التهفات نمودن ,, esteem
ترساختن ,, moisten	پدید آمدن ,, appear
نعره زدن ,, call aloud	احسان دیدن ,, be benifted
قرار گرفتن ,, be confirmed	پرورش یافتن ,, be educated

189. Some of the particles with which verbs are compounded, are significant, and others redundant and ornamental ; as,

درخواستن to require در آمدن to enter
 در یافتن ,, understand در آوردن ,, carry in
 بازداشتن ,, withhold بر آمدن ,, ascend
 واپس داشتن ,, detain بر کشتن ,, return

† The most common of these is کردن which is joined in all its inflexions to a multitude of Arabic gerunds or verbal nouns, as well as, to the Persian adjectives and participles.

بر آسودن ,, rest † سر دادن to confine to a place

190. In the present tense of a compound verb the particle is inserted between the words of which it is composed; پر کردن to fill

I fill	پر می کنیم	we fill	پر می کنید
thou fillest	پر می کنی	you ,,	پر می کنید
he fills	پر می کند	they,,	پر می کنند

PARTICLES:— Prepositions.

191. The following is a list of the simple Persian Prepositions :— از *az* (in poetry frequently contracted into ;) From, than, of, by, with ; با *bā* or به *ba*, with, possessed of, in, by, to ; بر *bar* or ابر *abār* on, above, over; بی *bī* without; تا *tā* up to, as far as; جز *juz* except besides ; در *dar* in.

192. In their application they are placed before the simple or nominative nouns and Pronouns; as, در شهر 'in the city;' در من 'on me;' با تو with thee.

193. The rest of the Prepositions are, strictly speaking, substantives or adjectives, having one of the simple particles above mentioned expressed or understood. Such of them as are substantives require the *izāfat*, or

† سر has a number of different senses and is therefore the most difficult word in the Persian language; it signifies *the head, the top, the point, the principal thing, the air, desire, love, will, intention, &c.* and sometimes its meaning is so vague that it seems a mere expletive, though the Persians undoubtedly feel its force.

sign of the genitive case, between them and the Noun which they govern; as:— زیر زمین 'under the ground' بالی درخت 'above the tree' (i. e. on the top of the tree). Some of them may be viewed as Adjectives denoting comparison; as پیش از من *pesh-az-man* (for بیشتر از من) 'before me' پیش از آن *pesh-az-ān* after that.'

194. All these compound Prepositions may of course be used adverbially when occasion requires; as is the case in English; thus بیرون رفت 'he went out;' پیش آمد 'he came forward.'

195. List of useful Prepositions:— بجای *bajāi* 'instead of;' برابر *barābar* 'opposite,' 'Equal to;' برای *barāi* 'on account of;' بعد از *bādaz* 'after;' بغیر *baghair* 'Except;' میان *myān* between; در میان *dar-myān* in the midst of; سواي *siwāi* Except, besides; سوی *sui* towards; بیرون *berūn* without; اندرون *andrūn* within; زیر *zabar* above; زیر *zir* below; نزد *nizd* near; پیش *pesh* before; فرود *farūd* beneath; بجهت *bajihat* از بهر *az-bahar* or از جهت *az-jehat* on account of

CONJUNCTION.

196. Primitive conjunctions, like the simple Prepositions, are not numerous. The following are of frequent occurrence:—

اگر *agar* گر *gar* ار *ar* 'If.' و *wa* 'and;' یا *yā*, 'or;' اما *amma* لکن *likin* لکن *lakin* 'but.' چو *chu* *chu* 'when,' 'as.' که *ke* چه *che* 'that,' 'for,' 'as.' نیز *niz* 'also.' هم *ham* 'even,' 'also;' پس *pas*

‘then;’ اما *imma* or, or else; فاما *famma* if, but; الا * *illa* if not, if, except, but, unless.

197 There are also many compound expressions employed in this language as Conjunctions; as از آنکه *baādazānke* ‘after that;’ هر چند *harchand*; هر چند که *harchandke* although, notwithstanding; اگرچه *agarche* or گرچه *garche* although; بنابراین *binābarin* therefore, حال آن که *ziraki* because; مگر *magar* unless. که *hālānke* ‘whereas,’ ‘asmuch;’ از آنکه *pesh azānke* ‘before that.’

INTERJECTIONS.

198. Interjections are non-significant sounds; as, آه *āh* Ah! ای *ayā* ایا *aihā* oh! دروغا *darighā*, دریغ *darigh*, Alas!

199. Or words used interjectionally, that is without Grammatical connection with the sentence in which they occur; as, فغان *fighān* افسوس *afsūs*, دردا *dardā*, زینهار *zīnhār*.

ای دریغا وای دریغا وای دریغ
کانچنان ماهی نهان شد زیر میغ

“Alas! Alas! that so bright a Moon should be hidden by the clouds.”

دردا که طبیت صبر میفرماید
وبن نفس حریص را شکر می باید

“Alas! the physician prescribed aloes, whilst that sensualist requires sugar.”

* It is compounded of the conjunction آن ‘that,’ and the negative adverb لا not, with the prefixed particle ل.

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